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Saturday, April 19, 1969
Barn
Lunch
and
Sunday, April 20, 1969
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Saturday Lunch

Mr. Nyland: Are we unusually quiet today? Are you listening to each other's thoughts? Maybe you're trying another form of communication. Maybe you're trying to be open to each other ... but, of course, if you want to do that, you have to be quite Awake. I'm sorry it's a little cold, and we shouldn't make the meal too long, neither should I play too long. Physical work is probably the best thing for the people on a day like this.

You probably remember that we made the month of April a month of discipline. So, I will lay down some strict rules. In the first place, the different people who are around Warwick and can come to the Barn, should come, if possible, Saturday and Sunday. I hope that they could arrange their particular times in such a way that really they could profit. The Barn for us is an opportunity that is given, simply, and we have it because we want to use it, then use it to the full. There is no difficulty about spending a couple years of your life with that kind of a thing in mind, that perhaps during such a period you can get something worthwhile.

I think people in general are still much too lazy. They don't know what to do. It's probably because they themselves think they know. I think it is one thing you have to realize: That you don't know at all; and that in your unconscious state you may know a little bit of what you have to do in order to earn some money, but when it's a question of your development as a human being and perhaps growing up as a Man, you don't know. The Barn will give you an opportunity to find out, particularly when you work together and make an honest day of honest

physical work. The question of discipline comes in, that you will go against your laziness, that there is a time that you actually will say “This I do,” and I do it regardless of whatever your body happens to say.

I think you will remember that we said 7 o’clock in the morning, that it was 7:30 before ... and perhaps it was not entirely clear, but it was amazing: There were only two people here—or rather, there was one besides of course, Robert, etc. It is not right. I think you may as well know that these kind of things have to be done on a certain basis and *that* you understand and what we are engaged in, and you also may as well know that if you don’t like it, you don’t have to come. It is for your good that this is an attempt, and if you cannot see it as such an attempt for you, then don’t come, don’t trouble, don’t bother. It is simply because you have not been taught enough; and it’s also because several of you are still under influence of drugs which have created a chaotic condition in your mind; and you are incapable, even, of ordinary thought, and that is why you have no direction, no control, not anything that you say “Yes” and it is being done because you wish it.

So, whatever the misunderstanding may have been for today, next week—Saturday—is a day of concentrated and sincere physical work, and we start at 7:00. That applies to everybody who happens to be in the neighborhood of Warwick and can come here; and you have to make arrangement in such a way that no alarm clocks fail you, or that at least you are on time, and can be because you want it. I would like to make even a rule that if you are not here by 7:00 *our* time, that you shouldn’t come at all.

This is discipline, discipline of a certain law which you must understand can apply to you when you wish to take it. When orders are given sometimes, or you are advised to do certain things or certain suggestions, every once in a while it’s necessary to submit to it completely—hundred percent—to find out what it is to be submissive. You don’t have to extend it for any length of time. Because you will remain your own ‘master,’ so-called, and you can go out of it as soon as you wish and whenever you don’t like it it’s up to you to disappear, but when you’re here there are certain rules—and particularly since I’ve mentioned that the month of April is one of discipline.

You have to learn to grow up. You’re all young, as far as Work is concerned. Don’t think that you know. You hear a little bit about ABC, and presence to yourself, and ‘I’, and Objectivity—it is not an experience, as yet, for many of you. And you’re not to be blamed for it,

I'm only making a statement so that you don't happen to think otherwise. You are learning, crawling, hoping to get up and be able to stand up straight someday.

So, it is in connection with that that I feel that you have to understand why this Barn happens to exist. You know, I've tried to explain every once in a while what I mean by a certain level, that what really the Barn should be as a live entity in which you can partake if you wish. But you have to help; and if you don't help, if your attitude is wrong you're much worse ... much worse, in effect, than a person who has the right attitude. The strength of a chain depends on the weakest link.

There is always in the afternoon a certain point at which everything comes together against you. It is very often a point in which you are willing to give up. It is the point 'Si-Do' of the Octave of the day, it's exactly then that a very definite effort has to be made. Many things go in the morning on a certain initiative and a momentum, and you overbridge it perhaps at noon and then you are in the 'Si' ... 'Sol-La-Si' range, and the 'Si-Do.' The 'Sol-La-Si' you can compare to the afternoon, and before you can complete it to the 'Do' you have to go through the 'Si-Do' stage. That's the time you are liable to give up—that you feel a little bit too tired, that you cannot do it, that you're finished—*that* is the time you have to make a special effort. Many times I've said, we work until 4 o'clock ... until 4:30, not before that you give up. No fifteen minutes taking care of your hammer and saw and make sure they are put in the box, or to put on your clothes.

Honesty goes together with discipline. Discipline means that there is someone in charge of you. And usually the charge has to be towards your body; because with that, naturally, you work physically, and it is your mind that at that time takes on the appearance of being a master. It is not always that way for that mind. The mind doesn't even want to have any particular direction, and it is interesting when one makes up one's mind to do this, that there is really something else that makes up the mind first and that gives it that kind of a thought. And, that is the important part. Because that depends on your wish to Work on yourself; when that is there that realization, which is the totality of your Being and the recognition of something in you that knows where you are and what it is, *that*, then, starts out to try to find out a road how to get out of that kind of a state; and that forms in you a certain I call it a 'nucleus,' it is made up of the best parts of any one of the three centers. It belongs to the Magnetic Center, which, at that time is divided into three; and then, in uniting there is a wish created that one wants to Work, and *that* gives the mind

an idea that it ought to take charge of the body. This is the Objectivity in the centers themselves in which, then, there is a distinction made as to the value of the three centers ... and in which the mind taking charge of that what is, regarding the mind at that time, negative which is the body, and that what settles then in one's emotional state is the combination of the three Magnetic Centers into One, and becoming the emotional relationship of your life towards God.

That's the problem you will face also in this afternoon if you don't look out for it ... and when it does come don't fail, really make an attempt at that time. It is worth *much* more than the starting point at the 'Do' early in the morning; because that is still dependent on a variety of different conditions over which you have no control, in the afternoon you're on your own. The 'Si-Do' is always an *inner* decision, and it is that particular wish—to overbridge 'La' and really to pay attention up to the last moment—that is what will be required of you when you die, because then you know there is no question of fooling any longer with your life.

So, I said we shouldn't make it too long. It is long and it is short ... as long as you make it, as short as you wish to make it. If it can be concentrated in one form it can be very short, but deep. If you want to extend it over a certain length of time and you want to consider it and think about it and think about it—as long as you wish, go ahead. You are on your own, you know. All I tell you is what I believe ought to be done and I think honestly is right for you, it is still up to you to do it or not. And without saying "Please," I simply say I hope you will Wake Up and make attempts to grow up and become a Man in the real sense of the word, in the sense that Gurdjieff talks about it in All and Everything. That's where you will find it—what is a Man.

I hope you have a good afternoon. [Toast]

Mr. Nyland: Try to learn things that belong to all of this as a general activity of the Barn and all the different properties. I would like people who work outside—like the Sound Workshop and the different activities in which we are engaged—to be here for lunch and to make their day in such a way. Simply close the shop and be here for lunch, and then go back again. It's a little difficult with the Bakery, I know that, but also that can be arranged—so that no loaves are in the oven that might spoil. Simply close the door—I mean, of the shop. Be here, within an hour you can be back.

It is one way by which you can recognize that the Barn exists. And many times I have an idea that it's just a little bit happy-go-lucky, and that you don't contribute as yet enough to the maintenance of it, and simply every once in a while you come and take. And then I would say

you have ‘no right’ to take at all. If your heart is not in it and if you don’t wish it, then if you don’t wish it, then don’t come.

So, we will start with certain things that become rules, certain regulations. Questions about tapes—about loaning them out—transcriptions; whatever there is, there are a few people in charge. There is going to be a law about such things, and I expect everybody to adhere to it, like it or not. Because it will go with my particular consent. When there is a law and I know about it and I approve, that is the law. Strange to say, probably. I am at the present time the law for you, and I don’t do this ... simply say it because I love it.

So, whatever little things there have to be done—kitchen work, cleaning up, appearances outside—all the different things that have to be attended to. The question of the certain reports from the Activities for me to be able to see where we are, what has to be done, what can we afford, are we going in the right direction—all of that I will need. I have no time to come individually and visit. It would be nice. Sure, I know that—very lovely to come and sit, have a cup of coffee, talk, talk, talk. I talk already too much, but that is in the nature of certain things when I can talk about Work.

You also know that for the next couple of weeks there will be two meetings in New York—one the regular Tuesday one, and then there will be a meeting on Wednesday which I call Group III. It is simply something that I want to do in order to compensate for stopping the Groups II, and I think it is necessary to use this before we go on the trip in order, afterwards when we come back from the trip to know what we should continue with, and in what way. To this Wednesday Group you can ask different people, dependent on how many can get into that room. Anyone is welcome. I would advise the different people of course who belong to Group II to come, it is really meant for them. I have no objection for anyone from Group I to come, dependent on the place and the room. The questions we will discuss will be ordinary life in a common-sense way in relation to Gurdjieff and the ideas as a background; so as to make clear what the value is of Work in your life, if you can then apply it and not; and no maybe about it, *that* is the changeover from the so-called ‘theory’ and the curiosity and the interest into the actuality of the application so that something can take place in your life, and it’s not only what happens either in your brain or in your heart, maybe.

So, that is the idea of that particular kind of a meeting. There will be a continuation, on Friday, for music as usual. The week following will be very much the same—also Tuesday,

Wednesday, and Friday. Saturday morning will be the time we leave on the trip. Many things still have to be done to find out what to do, either for the trip or for those who stay here. The question of what will we do with this—what will happen to it—will we have it open? Will we allow people for New York to come here? Will there be a few from Warwick who want to continue? What kind of work should be done—all of that will have to be discussed so that we can, let's say, have it of the most efficient ... in the most efficient manner; that it could be useful, at the same time that it has no chance of dilution. The level has to be maintained. It may be better to maintain it with a few people instead of a large Group but we'll see, we still have two weeks to go.

Tomorrow we'll decide on the exact way of how the trip can be arranged. Also, the people who can come or not come; what condition they are in, what condition their cars are in, what we can expect, what kind of regulations we ought to make about their appearance—you remember, I will be very strict about that. But in general, as a trip it will have value to the extent that you wish to take something from it. If you can look at it as an opportunity for you and not just as a picnic ... not all the time as a picnic; that every once in a while there will be a chance to come to yourself and ask yourself, "Why do I do this. Why do I make this kind of an attempt. What is it in me that has to be satisfied. Is there anything to satisfy. At what level do I live."

So we'll talk about that, and anyone who has any kind of a suggestion still, talk so that we can, you might say, 'serve' in the best way.

So, I'll play a little bit now—not long, because it is cold.

Sunday Lunch

Mr. Nyland: Ya? Supposing instead of me doing the talking, that I would ask different people to relate how their morning was in respect to Work. I won't ask you the question ... or, I don't really want or need an answer. I think some of you would be very hard put to be honest. Some of you may even be ashamed, and if you are honest about yourself you probably will come to the conclusion that very seldom did you think about Work. And of course you can say that's the 'usual' state, it should be different when you are in a surrounding that ought to remind you. And even then, I think, we are quite imbecilic. We're really quite stupid; because we don't use when an opportunity is there, and when it is obvious it's only good for half a minute and then again you're caught with ordinary life, and it's really a shame.

And the reason why I mention it is, that I would *like* you to feel ashamed. I think you have to learn how to accuse yourself, and at the same time with the knowledge that that is what you are and so you couldn't have helped it. If you are in a terrible mood as a result of certain things that happened; when something perhaps you have dreamt and it leaves you early in the morning already in a certain state; or when someone makes a remark, or he steps on your toes, or you are over sensitive and you leave or you want to go somewhere in a huff, and you don't like the people you are with and you are affected by them—how long does it last before that kind of a Zilnotrago has been dispersed and you are in front of a question: Should you leave Nature with all the different things, *including* bad moods on you and bad conditions ... let Nature take its own course?; *or* is there a possibility for you either to adapt yourself or to become positive so that you can—you, yourself—disperse that kind of a state and that kind of a mood. And of course it is obvious that if the conditions are such that you cannot change them, the only way would be to go away from them, *or* to accept the conditions for whatever they are and then, in yourself become a conversion machinery. And that, of course, you will have to end up with anyhow; because regardless of what the conditions are or whatever the condition is of yourself, when you come to the conclusion that you are under the influence of something that creates for you a terrible state—emotionally upset, no desire for anything, just lousy existing—that then perhaps there is something in you that could change if you could make up your mind about it ... and not dwell all the time about the condition that caused it and almost accept it fatalistically.

This is really the question: Can one in the midst of Nature, in the midst of being on Earth, do something about the condition of oneself, particularly when it's completely unconscious. And I think that is a question you have to answer for yourself. Because that is the way one is honest about oneself during a morning, when you may be reminded of Work every once in a while and not do anything about it. Because if that is the case you don't have the ability to get out of a mood in which you might find yourself, and it is in direct proportion to the times that you really make an attempt during a morning, how much of that kind of quantity of certain material in you of that kind of a higher quality that can actually help you to pull yourself out of it.

The way it is produced, of course, is by means of Work. Because each attempt you make, even if it is not an attempt that lasts for any length of time or that is subject to the expansion of a moment, even *that* is like a small deposit that you do make of a certain kind, and when there is

not enough of it after some time it also leaves you. Because it is very often like a memory. When there is a certain thought that is in your memory, after some time it is washed away, or it is covered up, or it becomes indelible or gradually fades. Because not all the impressions in your memory stay, and therefore not all the attempts that you make are converted into a sufficient quantity of energy that it will stay.

The attempt in making for oneself ... and having a wish to be Aware, is also subject to a Law of Seven. That there is an Octave in that, that even the initial impulse of the 'Do' for the wish may carry you a little bit, but when it is not strong enough and it doesn't reach 'Fa' it will fade and the deposit will disappear. That is why it's important that you don't dilute your efforts over the whole day, but sometimes concentrate and become quite serious at certain times during the day: So that during such an attempt you get a little bit further and, as it were that you can in the Octave which that effort is representing, that then you 'come across' the 'Fa'-bridge into a different state.

That will be a deposit that will remain in you. And, you have to study yourself I would say much more, and come to conclusions which you will want to face; and to admit that you can be also moody, and also to know that at times you prefer not to be disturbed and to sit simply in that kind of a condition almost, I would say 'enjoying' yourself because it is so terrible. We are sometimes very strange people, and the least little bit of something might trigger off a whole chain of events. And if that's the case and one can understand that mechanically, it is also possible to stop it at a certain time and to change the direction which such events, in an ordinary way, would take.

Man comes to a point, every once in a while, in where he has a choice to continue on life ... on Earth in an unconscious state, and he also has a choice that he can for one moment be free. Those are the moments for a Man when he reviews his morning, and I would ask you, since it was already a long morning and you started—several of you—at 7 o'clock with a little bit of interruption of coffee, that then after we finish this meal and you are ready to get up, that you could spend 15 minutes all by yourself—or at least free from the ordinary, gossipy way of spending one's time—and that in such a little period you could review your morning; to see actually to what extent, even, you're willing to review it—that is, how much time do you really wish to spend on yourself in relation to Work.

Because I know there are so many times that I hate Work. I don't even want to think about

it, or to be reminded; because it means, of course, then, Work, and I don't want to spend it—not that energy in that direction. I'd much rather stay asleep, and that is why I resent any kind of a reminder; particularly when the people around me are so close that I know well enough when they remind me I can remind them, and if they think that I'm unconscious I can match it very easily by telling them that they also are unconscious. So of course I don't take such little indications and usually it's very difficult to take it from anyone else, but for yourself you still have a choice: You can make that for yourself and then follow it up, or you can resent it and say "No, let me sleep, don't disturb me."

When you think for 15 minutes or you walk around and you consider what were you during this morning, you have enough memory left to see what you were doing; so that you bring it to your own notice, and if there then is a certain desire in you that perhaps you could have done better—or least that you could have made more attempts, or that the thoughts could have been a little deeper, or that even you could have made some deposits in your psychological bank—that then maybe you can make up your mind to want to do something quite honestly. And I hope you will; because if you don't you've missed the opportunity which was offered, you have misunderstood the reason of coming here, you have simply added a little bit more of a brick wall which encloses your unconsciousness and which will not allow the unconsciousness ever to go up and find itself destroyed.

The attempt one must make is to be able to lose oneself, and willingly to give oneself for the purpose of finding real life. And all I mean, now, is simply to remind you how honest can you be if you profess to be sincere, and then I hope that you will have a good, fruitful afternoon, really honestly spending your time for the building of something which ought to be, at least in my opinion, all important.

So, I wish you a good afternoon.

So, since it is still rather cold I think we should have coffee—huh?—soon, and I would say almost 'get it over with quick' that you can go in the sunshine. Maybe I shouldn't play today.

Peter Haim: Let's have some sunshine inside.

Mr. Nyland: Huh?

Peter: Bring some sunshine inside.

Mr. Nyland: People may be very cold already.

I said something yesterday at lunch regarding work here—the people, attitude—and I laid

down a little bit of a law. I don't want to repeat it. I don't want to talk about it too often, and for those who were not here, they can find out. If they are interested, they *will* find out. It still is something that I will have to watch, and I will rely on many of you. Because the more there are people who can at least be positive, who really start to realize that something is involved, they will help others who are a little bit weaker and perhaps not as convinced. It's your behavior that counts—the way you are, the way you are with others, the way you do not fly off the handle unnecessarily, the way you actually can keep busy and not stand and look and let someone else do it. I think the more you start to realize that it will depend on a majority rule, practically; and that because of that those who are not as convinced—or perhaps young or not as mature—that they gradually will follow that particular line that is indicated, by what I would like to call the 'elders' of the church, what will it be for you if you actually, when you are floundering you will find that there are some you can rely on and can trust.

Friday evening I said something about a little difficulty that we have experienced, and this morning I hear that the house that was burned down is being helped to be built up and renovated by several of us. And I would like to say how marvelous that kind of a gesture appears to me, and whoever is responsible for it and whoever is working with it—simply to help such people where we made a little mistake—that now, as a whole the Group takes on a responsibility to help to correct and to help him, really, like a human being would like to be helped—unselfishly—and in this way produce a counterpart indicating that what we *also* are, and that the level of a Group like we represent, can be appreciated and understood even by the most conservative person in Warwick.

And that that is exactly the kind of thing that I've been talking about—how to maintain the level of the Group as a whole. Because if there is enough of that, just a little bit of somebody who happens to be a little bit different can be taken up by the Group as a whole, it doesn't matter. But when there is division among us, then of course everything is magnified and there is much more chance of the division becoming a split.

Don't allow it. Whatever happens in the future, wherever you may find yourself, whenever there is any possibility of a contact with this kind of edifice and this 'organization' if you want to call it that way—or this kind of a community of a relationship between people who have a common aim—wherever you may be I hope you will always remember that it will depend on your wish to sacrifice certain things, perhaps of your own selfish wishes and desires, for the sake

of that aim; not necessarily for the sake of someone else who can be pleased, but when it is an aim that is common to all of us it belongs to all of us, and that will be the only way to maintain it.

What to do when we are away on the trip ... and when there are many people from here who will leave, and how will we maintain this—or perhaps not maintain it, perhaps close it or have a little bit of a semblance of some little bit of work—it will depend as soon as I know who actually can go and who will stay, and to what extent I would like to ask them to become responsible for certain things. Certain things will of course have to be maintained. We'll talk about it later.

To the trip, and *not* the trip. Everybody included, in exactly the same way that when we go and we become part of the country and part of the West Coast, we are still part of here. Very much the same as everybody, wherever, who wishes to Work and who honestly tries to become Objective and to try to use the language in the right way and the application in the right way, and who really has an understanding of what is meant by a level of Being in the eyes of God to become that what He wishes us to Be as children—that then we are never alone. And it is that unity that I hope will be cemented by means of the trip, and that those who stay here must never feel that we really leave them.

It has to be for all of us. *All* of us, to whatever extent you can love each other, to care and to remain part. Never mind geography—I would almost say never mind history—to be One, I do not know how close that ideal can be reached, but I'm quite certain that there is a possibility of being on the road and getting a little closer to it.

So, to the trip and to *not* the trip. For all of us. [Toast]

End of tape